THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Freedom of religion is one of the greatest gifts of God to man, without distinction of race or color. He is the Author and Lord of conscience, and no power on earth has a right to stand between God and the conscience."—PHILIP SCHAFF.

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THE WORD OF WISDOM.

NATURALLY, He who created man in His own image and after His own likeness, knows best what is good and what is not good for man. Great is the wisdom of the Lord contained in the revelation given to the Prophet Joseph Smith, known as the Word of Wisdom (Doctrine and Covenants, section 89). All grain, the fruit of the vine, every herb in the season thereof, and the flesh of beasts and of the fowls of the air, have been ordained for the use of man; nevertheless, the latter is to be used sparingly. Of the things which are not good for His children the Lord has said, "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

Man takes very little exception to the use of those commodities which have been ordained for his good, but when told that the Lord has said that certain things he is now using are not good for his body, but detrimental, he sometimes relies upon his own wisdom (?) in preference to his Master's, and he is bold enough to say, "I don't think they hurt my body." To use both that which is good and that which is not good spells "gluttony," which is very

much out of harmony with Christ's life and teachings, for His was one of self-sacrifice rather than self-indulgence. Surely it is better to curb one's petty appetites, formed by habit and custom, than to indulge in taking those things into our bodies which tend to weaken, both physically and mentally. Besides the injury to the body, one's purse is also affected by the use of these unnecessary things.

If the laws of the country in which we live prohibited the importation and sale of such articles as tobacco, tea, coffee and alcoholic liquors, all would, of course, be forced to refrain from their use. There are too many people in the world who are controlled by force. To such, there is no honor due. Even the hardened criminal obeys the law when compelled to do so by being placed behind the prison bars. Far more admirable is the character of the man who voluntarily obeys.

In conversation with a Christian minister, "the use of tobacco" was one of our topics of discussion, and in the course of his remarks he said that he could smoke a cigar to the glory of God, because his spirit did not tell him it was wrong. This may be sufficient, according to his thinking, to justify his action in using tobacco, but his opinion amounts to naught when contrary to the will of the Lord and the teachings of His apostles. He should first learn that "the Spirit of God will not dwell in an unclean tabernacle." The Apostle Paul, writing to the Corinthians said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. * * * For the wisdom of this world is foolishness with God." (I. Cor. 3: 16, 17, 19.) In the light of such scripture, it would be wise for our Christian friend to refrain from the use of tobacco, that his temple might be clean. He would then be in a condition to obtain the Spirit of God, by which he will be better able to understand the things of God.

Learned doctors and men with great powers of physical and mental endurance bear testimony to the world that tobacco, strong drinks or anything which acts as a stimulant is not good for man, for after the effects of the stimulant have passed away, the body is left in a weaker condition. Dr. James Miller, in his work on Alcohol, says, "Alcohol to the working human frame is as a pin to the wick of an oil lamp. With this you raise the wick from time to time, and each raising may be followed by a burst of brighter flame; but while you give neither cotton nor oil, the existing supply of both is through such pin-work all the more speedily consumed."

Bernarr Macfadden, the great physical culturist, speaking of alcohol, says, "It may stimulate, and does, unquestionably, at times, buoy one with a feeling of false strength, but true strength and endurance—the power to continue on and on for any length of time—can never be gained unless alcoholic liquors be avoided ab-

solutely." Again, the same writer says, "Coffee and tea are supposed by many to contain nourishing elements that actually give strength to the body. They strengthen just as does whiskey, beer and other alcoholic beverages. They are stimulants, pure and simple."

J. H. Kellog, M.D., writes, "We thoroughly believe that more harm is done at the present time by tobacco, tea and coffee, than by all forms of alcoholic drinks combined; and we deem it of the greatest importance that the efforts of temperance workers should be turned in this direction"—meaning, without doubt, that a great deal more tobacco, tea and coffee are used than alcoholic beverages.

Not one home has been ruined by the use of good, pure food and water, but many a peaceful home has been brought down to shame, degradation and misery by the use of intoxicants and tobacco. In the latter case, therefore, there is everything to lose and nothing to gain, while in the former, leading the simple life, following the advice of learned men who have made a careful study of human physiology, and, what is more, obeying the will of our Heavenly Father, who in His infinite wisdom deemed it necessary to give a special revelation on the subject, we are promised health and great wisdom. In the revelation referred to the Lord gives us this promise: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in the navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Nottingham. WILFORD C. BRIMLEY.

SUNDERLAND ANTI-"MORMONS" PAY FINES AND DAMAGES.

OUR readers will be interested to learn that the persons summoned for stone-throwing and for disturbing the meetings of the Latter-day Saints were dealt with by the magistrates for their respective offences. Some were fined, while others had to pay both fines and damages. From the *Sunderland Daily Echo* of Wednesday, June 12th, we take the following report:

"The hearing of the summonses taken out in connection with the recent anti-'Mormon' disturbances took place to-day at the Borough Police Court. Great public interest was taken in the proceedings. The court was crowded, and a crowd of several thousands gathered outside and were unable to gain admission. The magistrates on the Bench were—Mr. P. Coley (presiding), Alderman Johnston, Councillor G. New and Mr. John Ness.

"There were three separate charges on the sheet. The first was that of throwing stones, preferred against George Simey, Henry Talbot, John Strickland, Robert Johnson, Thomas Richardson, Frederick Park, Stanley Hopps, John William Gagen, John Proctor, James Goodwell Hunter, Frederick Catherall, Stanley Pemberton, Richard Webb, Alfred Culshaw, John Hazard, Carlton Carter, John Richardson and Richard Stonley.

"A charge of wilful damage to windows was preferred by Elder Joseph Eugene Lichfield against George Simey, John Strickland, Thomas Richardson, Frederick Park, James Goodwell Hunter, Carlton Carter and Richard Stonley.

"A charge of riotous, violent, and indecent behavior in a chapel was preferred by the same prosecutor against John Dumbling, and a like charge against Ernest Clement Flude Prior and James Berriman Robinson.

"The court first proceeded to hear the summonses against the eighteen youths for stone-throwing on May 30th last. The whole of the defendants, with the exception of Robert Johnson, Robert Webb, Albert Culshaw, John Hazard and John Richardson pleaded guilty. The Chief Constable (Mr. Carter) announced that he would withdraw the summonses against the defendants who had pleaded guilty with the exception of Webb, who admitted having thrown a tin bottle.

"Police Constable Richardson gave evidence in support of the charges.

"He said that at 7.10 p.m. on the 30th of last month he was on duty in Briery Vale Road when he received a complaint about some youths throwing stones and breaking windows at the 'Mormon' Church. He proceeded there and found that sixty-two squares of glass had been broken. He followed the defendants to Shallcross and saw the defendants, who ran away. On the 1st, 2nd, and 3rd of June he made inquiries into the case and saw the defendants at their homes. All except three admitted the damage. Webb, who pleaded not guilty, admitted having thrown a tin bottle.

"By Mr. Tindle Green: A large amount of damage had been done to the windows before this occasion. This was not the first visitation to the church by any means.

"There was no further evidence.

"Mr. Green, addressing the magistrates on behalf of the defendants, said he was most anxious to say nothing that would add to the inflammatory feeling which undoubtedly existed in Sunderland against the 'Mormon' community. He was not entitled on the hearing of those summonses to inquire into the reasons for the presence of the 'Mormons' in Sunderland, or into the teachings and doctrines inculcated by them. But he was entitled to ask the magistrates to consider the circumstances of the case. There was admittedly an outcry against the presence of the 'Mormon' community in Sunderland. There was the fact that a large public meeting had been held when there was a very distinct expression of opinion against the presence of the 'Mormons' in Sunderland. It was called by the Mayor of Sunderland and addressed by two justices of the peace. There was also the fact that the Education Authority in Sunderland had given instructions to their teachers to the effect that the presence of the 'Mormon' elders was to be deprecated so far as the children were concerned. He asked the magistrates, having regard to these facts and to the fact that there had been hostile attacks previously on this

building—he did not plead these things as a justification—but he asked, was it surprising that these young men, imbued with the spirit of what was right and pure, straightforward and honest, and encouraged by the impulse of what had been done by their superiors, should act in the way they had done? He felt confident that they would take into consideration the encouragement the defendants had received, and that while pointing out to them that they had broken the law by throwing stones, having regard to the circumstances, they would say to them, 'You have broken the law. You may take what course you please as long as you act in a constitutional manner, and as long as you do not break the law, but you must do nothing that is an offence against the law.' He felt certain the magistrates would say that the young men having been warned, the magistrates were justified in dealing with the defendants under the First Offenders Act, if they gave an undertaking that they were willing in future to refrain from breaking the law.

"The magistrates reserved judgment.

"The charges of wilful damage were taken next, Mr. W. H. Hope prosecuting. Mr. Green said they pleaded not guilty to doing damage to the amount of £4 10s., although they admitted doing some damage.

"Police Constable Pritchard said that on June 1st, 2nd and 3rd, he made enquiries in company with Police Constable Richardson, and saw the whole of the defendants, who all admitted throwing bricks and stones and breaking windows in the 'Mormon' church.

"Police Constable Richardson corroborated, and said that when the windows were being broken he saw Mr. Prior in the vicinity of the church. Sixty-two windows were broken on that occasion.

"Sergeant Clark said he saw the interior of the building on the following morning, when the floor was covered with broken glass, stones and bricks.

"Joseph Eugene Lichfield said he resided at 29 Azalea Terrace, and was an elder of the 'Mormon' church. He was the tenant of the building, and Mr. Rudger Clawson, of Liverpool, was the owner. The damage done by the defendants on May 30th had been assessed at £4 10s. The total damage done to windows in the church amounted to £14.

"Mr. Green suggested that the damage only amounted to 30s., but witness replied that it amounted to £4 10s.

"Mr. Green, addressing the Bench, said the defendants pleaded guilty to having done damage to the amount of 30s., which was, he was instructed, a most liberal estimate of the damage done upon this occasion. These boys had, for some reason or other, been selected out of a number of some thirty or forty apprentices ——

"Mr. Hope: Be correct, Mr. Green. Not selected by us. These were the names put forward by the police.

"The Bench, continued Mr. Green, would see how unfortunate it was that they were prevented from going into the reasons by way of justification. They were not entitled to go into it by law; their months were closed, otherwise they would be able to say a great deal. 'I unhesitatingly say this, that that gentleman who has been in the box there has not only lied, but he knows that he is deliberately lying.'

"Mr. Hope: I really object. Is Mr. Green going to call evidence to support that statement?

"Mr. Green: I say, on my instructions, that gentleman has lied deliberately.

"Mr. Hope: Surely we may have fairplay even at the hands of my friend Mr. Green.

"The Chairman: If Mr. Green is not going to call evidence the statement should not have been made.

"Mr. Green said he didn't think the Chairman was legally able to call upon him to withdraw.

"The Chairman, after consultation with the Magistrate's Clerk, said they were advised that Mr. Green was not entitled to go into the matter, and they thought it would be better if his statement were withdrawn.

"Mr. Green said that for the present he would withdraw the statement, but he reserved his right to deal with it on another summons. He submitted that the damage to the amount of £4 10s. had not been proved.

"The Bench retired, and on returning the Chairman announced that they fined all the defendants in the stone-throwing charge 5s. and costs, and they ordered the defendants in the charges of wilful damage each to pay 10s. damage.

"The charge against John Dumbling was then proceeded with.

"Mr. Hope, in opening the case on behalf of the prosecution, said that the offence with which the defendant was charged was that of riotous, violent, and indecent behavior in the chapel of the religious denomination of the Church of Jesus Christ of Latter-day Saints, under the Ecclesiastical Jurisdiction Act, 1860. He said the present proceedings had been rendered necessary by the acts of the defendant, who was the leader of a certain section of the public who were avowed opponents of the Latter-day Saints. Defendant's conduct on Sunday, the 26th May, had brought him within the section of the Act of Parliament, and the effect of that conduct upon his supporters and upon the credit and reputation of the town was well known. They were not there to discuss the religion of the 'Mormons.' There was the public platform which had been used for that purpose, but even there no interference or disturbance would be tolerated. The Act of Parliament had in express terms extended protection to the pulpits of all professing religious bodies and to the persons of those ministering there irrespective of creed. This protection was the right also of every resident in this country, whatever country or State he might be subject to. Defendant and those associated with him apparently questioned the right of his clients to that protection. So far his clients had not broken the law, and they asked now for the punishment of those who had interfered with their liberty and destroyed their property. It was not necessary to remind their Worships that the passions of a large section of the public had been aroused to an alarming and a dangerous pitch, and the safety of his clients had been at stake, and they had been as the result of defendant's conduct in very serious danger. Even now, continued Mr. Hope, there was a tremendous crowd outside—

"Mr. Bell: Are we responsible for the crowd outside?

"Mr. Hope, proceeding, said the peace of the whole neighborhood was involved, and it was the assertion that the defendant intended to continue his conduct that was giving concern to the authorities. It was most regrettable that the town should suffer by the scenes of the past week or two, and that it should be pilloried in the press of the country. The town

must not suffer in this way at the hands of defendant and his friends. These gentlemen had no right to keep the town or the neighborhood of the chapel in turmoil.

"The evidence showed that the defendant went to the church on the Sunday evening with others not summoned to disturb the service.

"Joseph Parmley, of 29 Azalea Terrace South, the secretary of the Newcastle conference of the Latter-day Saints, said that this body had a chapel in Tunstall Road, Sunderland. On May 26th he went to the chapel in the company of Mr. Service and Mr. Hendricks. There were a number of people in the church, forty or fifty of them being persons not belonging to their congregation. Defendant was among those present, and he occupied a seat at the back of the hall. Mr. Service tried to commence the meeting with a hymn, but there were some interruptions. A hostile section broke in with 'Rule, Britannia,' and as they were in the majority they 'had it.' Mr. Service then tried to open the meeting with prayer, and was again interrupted. Later Mr. Service attempted to speak, but there was so much disorder that he could not make himself heard. Mr. Dumbling then went to the front and threw some little glass balls to the floor, and these on breaking made a disagreeable smell in the room. Dumbling asked permission to speak from the platform, but he was refused. Mr. Dumbling then went into the middle of the room, stood on a chair, blew a whistle, and harangued the crowd. There was a good deal of disturbance, but when Mr. Dumbling blew his whistle the crowd listened to him. Mr. Dumbling then went upon the platform, when witness asked him to leave the building, but he refused and said, 'You must leave the building first.' Witness then decided to close the meeting, and when Mr. Service was trying to end with prayer a tablecloth was thrown over his head. A glass bottle was also thrown and just missed witness' head. He and the other elders then left the building.

"Peter Hollis Service, 17 Harrowby Green Road, Carlisle, said he was at Sunderland on May 26th. He went to preach at the church of the 'Mormons' in Tunstall Road, and on going into the building he found a number of young men smoking cigarettes. Witness asked them to stop smoking, when Dumbling stood up, saying, 'Don't go, they cannot make you go out.' Witness then described the interruptions of the service as recounted by the last witness.

"Ralph Hendricks, another member of the church, gave similar evidence.

"Mr. W. H. Bell then opened the case for the defendant. He submitted that there was no case to answer. The information against the defendant said that he had been guilty of 'riotous, violent and indecent' conduct. The evidence was contradictory, but he submitted there was no action of the defendant spoken to which brought him within the terms of the information. His conduct on that occasion was not, he submitted, either riotous, violent or indecent. Defendant was an opponent of the advocacy of polygamy. For eighteen weeks he had discussed these problems, and had tried to get the advocacy of these practices removed, but he had failed. He went to the meeting to ask questions, the elders granting leave to persons in the congregation to ask questions. He was present for that purpose, and he (Mr. Bell) submitted that defendant's conduct was rather in the direction of peace than disorder.

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THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, JUNE 20, 1912.

EDITORIAL.

MOB RULE CHECKED IN SUNDERLAND.

AFTER the agitation and disorder of the past few weeks, the people of Sunderland have apparently come to recognize the fact that higher considerations than individual opinion and prejudice must govern the citizens of a great empire. The missionaries of the Church of Jesus Christ of Latter-day Saints have been laboring in that town for fifty years or more, and their character and the nature of their work ought surely to be very well known by the people in that time. During all these years they have preached the gospel of Christ as it has been restored to the earth in these days; they have honored and obeyed the laws of the land and have done no injury to anyone. Some time ago, however, a few individuals, constituting themselves the religious guardians of the people, and, feeling bitterly antagonistic to our faith, created an agitation against it, and demanded that the elders leave the town within a specified time. Thousands of people, many of whom ought to have known a great deal better, joined in the popular clamor and scenes of great disorder ensued. The windows of our meeting house were broken several times; the elders were mobbed, and anyone who was supposed to be in sympathy with them was treated in the same way. Neither age nor sex was any protection against the assaults of the mob. "The 'Mormons' must be driven out," was heard on every hand, and police and people alike felt that it must and would be done. The elders were supposed to be wicked and irresponsible men, who were endeavoring to deceive and entrap the people—more especially young girls—under the guise of religion. It was felt by many that there was nothing to do but to await a suitable occasion and then to drive them out as "undesirable aliens." Heated by prejudice and passion, the leaders of the agitation and many others thought it entirely unnecessary to give a moment's consideration to the real character and rights of the Latter-day Saint missionaries. But these self-constituted leaders and guardians of the religious faith of the community overlooked the fact that the town of Sunderland is part of a great nation that is governed by constitutional law, and that the nation itself owes obligations and has clearly-defined relations to the other nations of the earth.

The elders were well aware of the rights that are guaranteed

to them by the laws of the country. They bore the mobbings and affronts to which they were subjected with a fortitude worthy of their sacred calling as witnesses and ambassadors for God. Conscious of their individual integrity, and of their innocence of all the charges that were so thoughtlessly made against them, and feeling assured in their hearts of the Divinity of the cause they represented, they feared neither the law of the land nor the violence of the mob. They felt confident that the spirit of justice and liberty, so characteristic of the English people, though it might be slumbering for a time, would ultimately assert itself and control the fury of the bigot and the mob. Some of the local authorities, governed by their religious prejudices, were for a time unwilling to enforce the law. At length it became necessary for our missionaries, in a proper way, to call the attention of the authorities to the fact that, as the citizens of a friendly nation, against whom personally not the shadow of a charge had been preferred, they were entitled to legal protection, and if it were any longer denied, they would invoke the aid of the official representatives of the United States in this land. The authorities at length recognized the facts of the situation, and instructions were given that the property of the Latter-day Saints and the elders themselves were to be given all necessary protection. On Sunday, 9th June, the regular meetings of the saints in Sunderland, which had been to some extent suspended owing to the disorder that prevailed, were resumed, under the protection afforded by the officers of the law. The arrangements made for the preservation of order were excellent, and showed that the local authorities were fully equal to the task of maintaining order when once aroused to the necessity of asserting themselves. Having aimed in these columns to give a narrative of the exciting occurrences in Sunderland the last few weeks, we take from the columns of the *Sunderland Daily Echo* of 10th June, 1912, the following report of the meeting held the previous day, and the forcible remarks of President Rudger Clawson on that occasion:

"The Sunderland 'Mormons.' Crowd Outside Their Church. President's Address. Defence Against Allegations."

"There were about 10,000 people in the vicinity of the 'Mormon' church last night, and although there was a good deal of excitement, there were not scenes of disorder similar to those which occurred on the previous Sunday.

"There had been some talk of a demonstration by the anti-'Mormons,' but this did not take place. At the top of Tunstall Road a notice was chalked on the pavement. It read: 'Anti-Mormon League. No demonstration to-night,' and some other person had written beneath: 'So mind yersels.'

"The 'Mormon' elders held their services in the church as usual yesterday. The interior had been cleaned, but the windows were still broken. In

the afternoon few people were near the church, though a small crowd accompanied the elders to their lodgings in Azalea Terrace.

"The chief scenes were in the evening, At six o'clock the crowd began to gather and soon the whole road in the vicinity of the church was full. There were twenty police on duty and they kept the people constantly on the move. The crowd consisted chiefly of young people of both sexes. They appeared to be there largely out of curiosity, and the girls were even more excited than the boys and were intensely keen on getting a view of the 'Mormons.'

"Mr. Rudger Clawson, the president of the European mission, which includes Great Britain as well as the Continent, was present at the services, over which Elder J. Parmley presided, others present being Elders J. E. Lichfield (president of the Newcastle conference), R. H. Hendricks and V. E. Gilbert. The service was of an ordinary mission character, there being hymns, a prayer, and an address by President Clawson. The first hymn contained the following lines:—

'In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.'

"In the prayer which was offered by Elder Parmley a blessing was asked on 'those who persecute us at this time. May they see the error of their ways.'

"President Clawson said they had tried to make the building as comfortable as possible, but he hoped they would excuse him if he kept his overcoat on as the room was 'thoroughly well ventilated.' The object of their being in the town was to preach the gospel and to preach it from the Bible, their Bible being that of the King James translation. It was a holy book and they honored and revered it.

"'The people of this city,' he went on, 'have been misled and therefore deceived concerning us and many of them do not really understand the purpose of our mission at all. It will astonish you and it may astonish many people to know that the 'Mormon' missionaries have labored in this city for over fifty years. And you see they have not captured it by any means and have not carried it away. And I do not think anybody can say that we have really done any very great damage in this city, although some damage has been done, I will admit, because these windows have been smashed some eight or ten times, and we have had them repaired continually at our own expense. Now this window smashing is against the peace and dignity of this city, and I am sure it is not approved by the better classes of the people, the thinking classes and more respectable among the people.' It was said, he went on, that the 'Mormons' did a little missionary work in a town and then left. That was not a fact. They had sought where opportunity offered to acquire property in the British Isles for meetings, so that they might form branches of their church among the people and keep their converts as far as possible 'right here in this land. Of the converts we have in Sunderland we want to keep them here if we can, that they may strengthen the branch, and that they may conduct themselves, as we hope they will, as law-abiding citizens and be a credit to the place. We aim to teach them to be virtuous and temperate, truthful and honest, and in every way to lead Christian lives. I believe

that is the reputation of our converts in Sunderland.' The President then dealt with statements made against the Church. He read an affidavit to show that the story that the home of a Captain McDonald was broken up by the 'Mormons' was not true. Another affidavit was signed by Yorkshire people, 'Mormons' and non-'Mormons' in Utah, and was a denial of a number of statements made against the 'Mormons,' including those of enticing women to go out, or that the church sanctioned plural marriages.

"The girl question was dealt at some length by the President. The statement that the 'Mormons' last year sent out 3,000 girls was, he said, an absolute falsehood. Those people went of their own accord and free will, and he hoped none would go from Sunderland, as they wanted them to remain and strengthen the church here. Last year the 'Mormon' emigration to Utah consisted of 74 families, composed of 72 married men, 49 single males over 12 years of age, and 61 single males under 12 years—total males, 182. The females were:—Married, 88; single (over twelve), 78; single (under 12), 59; total, 225. Grand total emigrated, 407. There were thus out of 407 persons, 78 young women who went out and they went with their parents and families. This year up to date 155 had been emigrated—70 men and 85 women, and among the women 31 were married, 24 under 12 years of age, leaving 30 young women who were with their parents and relatives out of a total of 155. It was also false and misleading that the elders furnished the money for the people to emigrate, and he read an affidavit by the chief clerk of the Trustee of the Church in Utah denying it and stating that the money was provided by individuals and not by the church. The missionaries themselves carried on their work at their own expense. They paid their way out of money they had previously saved or which was provided for them by their parents. All that the church did was to assist them to return to their homes at the end of their period of service. Dealing with a sensational story which appeared in a Liverpool paper about a 'Mormon' being taken from her husband in London by 'Mormons' he showed that on investigation there proved to be no such address as that given in the paper, and not only was the wife 'missing,' but the husband too had 'never been found to this day.' He read the late Mr. W. T. Stead's defence of the 'Mormons,' which alleged that the stories told about them were baseless slanders. 'I have,' he added, 'warned these missionaries in Sunderland against going to other churches here and smashing up the windows. I have told them that just as surely as they go to those churches and smash the windows over and over again the chances are they will be arrested in a moment and probably be thrown into gaol, where they ought to be if they do those things. I hope they will take my warning. I rather believe they will.' President Clawson also quoted statements showing that the charges made against the church regarding polygamy were untrue. One passage read 'We believe in the eternity of the marital covenant and condition when it is solemnised according to former Divine commandment, revealed anew in the present generation, being for time and eternity instead of merely until death. The plural marriages of the ancient patriarchs we regard as sacred to them and approved of God. Modern laws being opposed to their present practice and our creed directing obedience to secular law, this Church does not authorise or permit such unions, but since October, 1890, has forbidden them, not because they were then viewed as sinful, but because

they were pronounced illegal by the highest judicial tribunal. This Church supports the State on this important matter. At no time, however, was polygamy or plural marriage practised or permitted in the British Isles, nor was it entered into, even previous to the time of its cessation, by any but a small percentage of the Latter-day Saints.' 'All we ask of the people of Sunderland,' he said in conclusion, 'is fairplay. That is a trait in the English character, fairplay. Generally they are very much in favor of it. Some one says 'You are an unpopular people.' Yes, but that is no crime. Jesus Christ and His Apostles were unpopular, but it was not criminal. And so the 'Mormons' are unpopular, but that is not a sin. And so the time may come when the world will believe that 'Mormonism' is true, because it is nothing more nor less than the gospel of Jesus Christ as taught in the scriptures.'

"There were about thirty present at the service in the church, of whom a dozen were young women, the remainder being young men, together with a few children and two elderly people. When the elders left the church there was intense excitement. There was a general rush of young men and women to see them, and they were in danger of being hustled. The police under Superintendent Ruddick acted with promptness and decision. They surrounded the elders, kept the crowd from hustling them, and escorted them to their lodgings. The bulk of the people made their way to that vicinity, but the police kept them on the move, and after waiting about some little time they gradually left the district, their dispersal being hastened by rain which was falling.

"So far as could be seen there was none of the recognised anti-'Mormon' leaders among the crowd."

It may be added that Elder J. Eugene Lichfield had previously taken out summonses against a number of those who were known to have participated in injuring the property and disturbing the meetings of the Latter-day Saints in Sunderland. That action apparently had a salutary effect in restraining others from committing further offences. This course was taken only when it became clearly evident that it was the only one likely to put a stop to the annoyances of the mobs and their leaders. The cases were set for hearing at the Borough Police Court on Wednesday, June 12th, a report of which will be found elsewhere in this issue.

H. I.

SUNDERLAND ANTI-"MORMONS" PAY FINES AND DAMAGES.

(Concluded from page 391.)

"The defendant Dumbling then gave evidence. He denied that he was present at the meeting to create disorder. He did nothing to excite the crowd, and denied that he took any objectionable glass balls into the room.

"By Mr. Hope: He went to the meeting to ask questions, and if they were not answered to verbally protest against this so-called religion.

"Re-examined by Mr. Bell: He was going to continue the campaign

against the 'Mormons,' but intended to pursue it as he had done in the past five years, in a peaceful manner.

"Thomas Coulson gave similar evidence.

"In answer to Mr. Hope, witness said Mr. Dumbling was the leader of the anti-'Mormon' movement, whose object it was to drive the 'Mormons' out of the town by lawful methods. He did not know whether their attendance at the meeting was a lawful method. Mr. Dumbling and the leaders of the anti-'Mormon' movement did not create any disturbance. The row was due to young fellows in the meeting.

"William Roper and George Craig also gave evidence in support of the case for the defendant.

"This concluded the evidence.

"The magistrates, after retiring for five minutes to consider their decision, returned into court, the Chairman stating that they had agreed to convict and imposed a fine of 20s. and costs.

"The cases against Robinson and Prior were next proceeded with. They were summoned on a similar charge to that preferred against the defendant in the previous case, the alleged offence having been committed on May 29th.

"Mr. Hope, who again appeared to prosecute, said the defendants forcibly entered the building against the wish of Mr. Lichfield and the other elders and, he submitted, conducted themselves in such a way as brought them within the section of the act in question.

"Joseph Eugene Lichfield said that on May 29th he and others assembled in the church to hold a meeting, when defendants went to the door and forced their way into the building. He and other elders tried to prevent their entrance for about ten minutes, but then they were overpowered and the defendants and others entered the room. The defendants afterwards stood on a seat and commenced talking to the people. They also ill-used Mr. Parmley, one of the elders. Later they turned himself and the other elders out and took possession of the meeting. Witness was turned out three times.

"By Mr. J. T. Green (who defended): Their meetings were free and open and they did not invite discussion at their religious services. They invited discussion in the proper place. He did not know whether either Mr. Robinson or Mr. Prior actually pushed him and the others out of the building, but they seemed to be the ringleaders.

"Joseph Parmley, another of the elders, gave similar evidence. He stated that he was put out of the building by the crowd, and in the struggle sustained a black eye.

"The magistrates decided that the defendants, Robinson and Prior, were guilty of riotous behavior within the meaning of the Act, and imposed a fine of £1 and costs upon each of them."

We learn to stand and walk, to speak and read, but no one teaches us to love; this belongs to us as our life. As the heavenly bodies attract—incline to one another and are held together by the eternal law of gravitation, so heavenly souls lean to and attract one another, and are bound together by the eternal law of love. A flower cannot blossom without sunshine, and a man cannot live without love.—Max Muller.

WRITE TO MOTHER.

LATELY a writer in the *Burley* (Idaho) *Bulletin*, expressed the following sentiments well worthy the attention and thought of many a son and daughter the world over:

"Last week, in the handsome post-office at Boise, I saw an aged woman, with furrowed brow and silver hair (somebody's mother I know), watching for a letter. One, two, three days she came and wistfully waited, turning away with such a disappointed look upon her dear, old patient face when it was not there. I thought I saw a tear as she passed, and I wanted to put my arms about her neck and kiss the faded cheek and tell her not to worry, perhaps the letter was delayed. But she was gone, and I fell wondering if there was not a boy or girl somewhere that was being just a little careless. Perhaps a daughter many miles away, surrounded by domestic duties and busy from morn till night, thinking each day that to-morrow I will write to mother. And so the to-morrows come and go until days, weeks, and sometimes months elapse and still the letter is not written. Is it right? Do you remember, absent daughters, when you were away at school, how impatient you were if mother failed to promptly answer your many questions and tell you all the home news? Can you recall the time when she ever sent you such little, stingy letters as you send her now? Letters that are full of apologies for not having anything to write, and promises to do better next time. Nothing to write! What an excuse when you must know that almost anything you could say would be interesting to her. Aye, read and re-read many times, even if it were nothing more than the cunning sayings of your children, or how many teeth the baby has.

"Maybe a son living far away, overwhelmed with business cares, and deeply engrossed with his own schemes, nobly trying, perchance, to be successful in life. He often thinks of mother, but, alas! seldom writes. Is this right, boys? Is it fair return for the boundless love she has for you? Is it kind reward for all the days and nights that she has uncomplainingly watched beside you in your childhood when sick, arranging your pillow, so that it was cool and comfortable, you know how many, many times? Laying her dear hands softly on your burning head, and whispering loving, cheerful words. In truth, cheating the very disease out of its victory by gentle watchfulness and care. She took more interest in you than anyone else—don't you think she would like to hear from you now? Do you remember how you used to come home from school, or the ball ground, or coasting, dilapidated as only a boy knows how to be, with buttons off and clothes torn, until you wondered if some of the rents did not come by chance? But next morning, behold! the transformation wrought by mother's hands, while no doubt you

were fast asleep and building air-castles in dreamland. Every button restored, every rent mended, and yourself ready to start forth again bright as the morning.

"I sincerely hope if there is a boy or girl who reads this, that owes mother a letter, that you will get the largest sheet of paper that you can find and write her a good, long letter before another day. If you will write it to-night your dreams will be pleasant, I know. Suppose you turn over a new leaf and write oftener to the "old folks," no matter if you do not have great, good news to write. They would much rather have you poor and remember them than to be a bonanza king and forget them. Write to mother and tell her that you think of her often, and that you would like to see her. Tell her that you love her just as fervently as you did in those days gone by, when she not only joined in your sports, and listened to your boyish recital of adventures and achievements, but in dark hours watched over you with no presence near, perhaps, save that only of the guardian angels. Write to her at once; your letter might come too late. Is she not growing old? Is she not perhaps

"Only waiting till the angels
Open wide the mystic gate?"

FROM THE MISSION FIELD.

Successful Social.—A successful social was held at 53 West Street, Wisbech (Norwich conference), Tuesday, June 11th, 1912, in honor of Elder James H. Buck, who formerly labored there and was on his way home. The saints and friends of the Wisbech branch presented him with a beautiful tie pin. A good program was rendered, games were played, and an enjoyable evening was spent by all.

Baptisms.—On Tuesday, June 4th, 1912, a baptismal service was held at "Deseret," High Road, South Tottenham, London (London conference), when two souls were admitted to the fold of Christ, Elders David A. Matheson and Ezra Sorenson officiating.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Wednesday, June 12th, 1912, when one soul was added to the fold of Christ, Elder W. C. Davidson officiating.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 14th, 1912, per s.s. *Tunisian*. From Great Britain—Charles A. Walters, Thomas Anderson. From Switzerland and Germany—Herbert A. Staker. From Scandinavia—James C. Hansen, P. W. Nielsen, Samuel P. Jensen, N. Ira Nelson. From Sweden—Olaf P. Johanson, John A. Cederlund, John E. Anderson, Heber F. Johnson, C.

A. Carlquist, Albert Larson. With the company were forty-nine emigrants in charge of Elders John A. Cederlund, Herbert A. Staker, Charles A. Walters.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VIII.—SOME IMPORTANT EVENTS IN PETER'S MINISTRY.

Text: Acts 9: 32-43; 10; 11: 1-18. Lesson setting: Time, place, etc.

I. PETER VISITS THE CHURCHES.

1. At Lydda. (a) Five miles east of Joppa. (b) Blesses Aeneas. (1.) Effect on the people.
2. At Joppa. (a) Forty-five miles North-west from Jerusalem. (b) Restores Tabitha to life. (1.) Note the particulars. (c) Lodged with Simon, the tanner.

II. CORNELIUS.

1. Who he was. (a) Leader of a cohort of Italian soldiers stationed at Cesarea. (b) A devout convert to the Jewish faith, although a Gentile.
2. His prayer and vision.

III. PETER'S VISION. [REVELATION.]

1. What it was.
2. Significance of it.
3. Result.

IV. PETER IN CORNELIUS' HOUSE. [BAPTISM.]

1. Preaches Christ.
2. His conversion to the truth that the Gospel is for the Gentiles as well as for the Jews.
3. The baptism.

DIED.

CHENEY.—At Cublington, Bedfordshire (London conference), on June 6th, 1912, Mrs. Lydia Cheney, aged 61 years; born September 22nd, 1851. She lived and died in the full fellowship of the Church. [Utah papers please copy.]

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